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REVIEWS

The Development of Religion: A Study in Anthropology and Social Psychology. By IRVING KING, PH.D., State University of Iowa. New York: Macmillan, 1910. Pp. xxii+371. \$1.75 net.

The outlook for the usefulness of social studies in the service of a scientific study of religion is hopeful so long as such books as this are produced. In a day when all sorts of non-scientific and pseudo-scientific writers take advantage of sociological dress to hide the nakedness of their poor ideas, it is certainly heartening to find a book with the subtitle *A Study in Anthropology and Social Psychology* which is sound sociologically. In spirit and method this book is worthy of great praise.

The general argument of the book is that religion has been developed "through the overt activities which appear in primitive social groups," activities either spontaneous and playful, or activities arising from the necessity of meeting the demands of certain life-processes. The emotional values therein are due to the fact that the activities were chiefly social.

Starting with that thesis our author proceeds from the most general analysis of the nature of the religious attitude to the discussion of specific questions like the development of religious practices, of the Dread Something which he calls "the Mysterious Power," of divine personages, of ethical monotheism, and of supernaturalism. In brief, he says that the element common to all religions is the "appreciative or valuating attitude." This attitude is "the outcome of the overt activities of the life-process," the result of difficulty in accomplishing a purpose, because the value of the purpose is increased when attained under difficulty. The religious attitude is a special form of "valuating attitude" in general, but the situation which tends to develop it is that the thing desired shall be desired not by the individual alone but by his group. The form and the necessities of the group therefore determine the object of the religious valuation. Sometimes, this object is economic; again, where the economic necessity is less pressing, the object of religious value will not be connected with economic activity, but with

striking or dangerous objects of nature or occurrences affecting men's lives. Once aroused it is often transmitted by custom until sometimes it happens that the cause of its origin is lost sight of.

It seems to the present writer that Dr. King has performed two notable services in this book. He has shown that the religious attitude is related in its psychical nature to the processes by which all values, of whatever kind, are brought into consciousness. In its origin it does not stand as a thing apart. In the second place, he has shown that the evaluating attitude which gives us religion differs from all others in the fact that it evaluates those things which stress and strain have brought to the attention of group consciousness. This means that the religions which history and ethnology show us could not have risen outside of *social* organizations, for the form of social organization not only determined the form the religion took, but, as the author points out, only the valuations arising from group activities could be emotionally intense and persistent enough to give us the religious attitude.

It should be added that he has also made an advance upon most writers on magic by his hypothesis that certain acts which later become magical rites at first are spontaneous responses to emotional tension produced by some mysterious or dangerous situation. These he classes as pre-magical, and adds that if they had happened to be closely connected with group consciousness, they might have furnished the starting-point for religion, or had they been more closely related to individual interests, they would have developed into magical practices. According to our author, religion grows out of group activities; magic out of individual reactions to difficulties. This hypothesis of the social origin of religion and the individual origin of magic is interesting, but one has to confess that the evidence adduced for it is by no means conclusive.

While one agrees with the book in general, there are some questions which it suggests. One would like to ask why sex, as well as food and defense, was not noted as furnishing the occasion of emotional strain sufficient to cause religious valuations to arise (p. 139); why some magical practices may not be the result of conquest, whereby once recognized religious practices are driven into exile and thus become "individualistic" and magical as a result of being outlawed, etc. (pp. 194-95). Moreover, a

different emphasis doubtless would be given several matters by the sociologist. For example, it is doubtful whether our author is correct when (p. 67), to illustrate his point that among primitive peoples the sense of personality is indefinite, he says that the Australian applies the term for relationship to groups rather than to individuals, "not because the Australian is in doubt as to his blood relationship, but because his own sense of personality is so vague." Students of the Australians tell us plainly that the latter have no conception of the connection between offspring and the sexual act (Spencer and Gillin, *Native Tribes of Central Australia*, pp. 124-25, 265, 337). Moreover, their customs are such on many occasions that even if they did connect sexual intercourse with offspring, it would be impossible to tell who is the father. On the other hand, they have clear ideas of putative relationships. Here it seems to the reviewer that our author has allowed a psychological prejudice to blind him to the facts. However, these are but secondary points, and detract but little from the valuable contributions made. One cannot fail to observe the contrast between this book and another which has recently appeared on almost the same subject. In method and spirit they are as wide apart as the poles.

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The Education of Women. By MARION TALBOT, Dean of Women, and Professor in The University of Chicago. Chicago: The University of Chicago Press, 1910. Pp. ix+255. \$1.37 postpaid.

So much has been said and written in recent times about *woman* that it is with a sense of weariness one opens a book devoted to a consideration of the "education of women." However, before the reading of the first page of this book is finished, the weariness vanishes and the mind is on the alert for the unfolding of a record that "will always be a source of courage to increasing numbers of women who will be eager to take an active part in controlling the stream of women's activities." Though in spreading this record before the reader the mistakes made by women's colleges in copying the narrow courses of study offered boys and men in high schools and colleges are made evident, yet there is